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PROFESSOR DONNELLY ON MENTAL TESTS AND LIBERAL EDUCATION

In the periodical called *America: A Catholic Review of the Week*, for April 8, 1922, Professor Francis P. Donnelly had a brief article entitled *Mental Tests and Liberal Education* (26.598-599). He maintains, first, that mental tests are examinations of general intelligence.

... It is gratifying to true educators, although it must be not a little disheartening to the opponents of formal discipline, to find mental tests not only asserting the existence of general intelligence, but actually attempting to measure it in terms of the average. Liberal education has always held that, as the body has an excellent general condition, called health, and the will an excellent general condition, called virtue or character, so the mind has an excellent general condition, which has been called culture. Now this culture finds its counterpart for early life in the "intellectual quotient" or "general intelligence" measured by mental tests.

Professor Donnelly then points out that mental tests are not information tests; the makers of "mental tests" boast that they make all schooling in them impossible. They exclude, as far as they can, mere information, and, where information is included, the tests demand not its possession and simple reproduction, but its proper use. Further, mental tests attempt to measure one's powers. They search into one's art, rather than into one's science. Art, as Professor Donnelly understands it, is an operative habit, the power of doing acquired by constant repetition of acts.

... Perhaps these tests may have the effect of starting a reaction against the domination of science in modern schools. The education of acts has been largely replaced by the education of facts. ... In the case of mental tests, life and, to some extent, school give the drill and make the mind work so well that one or two specimens of the mind's operations are taken as evidences of the habit or art. The only rational justification for considering a test the measure of intelligence is the possession of an art or habit in the mind, which enables one to argue to such a power from its operation and to assert the persistence of that power. Liberal education has justified itself on the same basis. It has taught speaking by speaking, and writing by writing, and arts by arts.

In the passage just quoted from Professor Donnelly's paper, I see, or I think I see, a very vigorous justification for Latin writing as an integral and continuous part of the study of Latin.

Professor Donnelly continues as follows:

Mental tests are language tests. It might be argued that they are exclusively and wholly language tests. The only way in which mental operations can be measured by another is through the medium of language; the only way any mind can express itself is by language. Gesture, pantomime, symbols, pictures, are a kind of

language. The examiner must always use language in order to convey his thought to another, and even in the strictest scientific and technical language it is difficult to exclude the personal equation, because terms are colored by experience and are always changing. As mental tests are an examination in the schooling of life and of environment, language entered into the acquisition of even the simplest ideas; with language it was that the mind operated, by language the test is administered, through language the candidate expresses himself. The tests have devised many brief forms of expression, a kind of shorthand, but underlining a word or making a cross are terms which have a definite and explained meaning and are just as much a language as if that entire meaning were written or spoken instead of being expressed in a conventional sign invented for the examination.

Now it is remarkable, though quite natural, that liberal education and traditional education should be so fully justified in its practices and theory by this latest triumph of scientific pedagogy. By actual tests, Professor Starch (*"Educational Psychology"*) found that there was so high a percentage of correlation between the vocabulary test and other tests that he looks forward to the time when a simple language test like that of vocabulary will furnish an adequate index to the mind's operations.

All this is most interesting when it is remembered that the *"Ratio Studiorum"* and other traditional systems have been condemned as too humanistic, as being a study of mere words. It was left to science, to philology, to resolve language into a study of words. Humanism never took words away from the human soul, never robbed them of life and feeling. In traditional education language gave the name to the classes, language predominated in the class work, expression in language was and is the guarantee of an educated, that is, properly working mind.

CHARLES KNAPP

THE AMERICAN SCHOOL OF CLASSICAL STUDIES IN ROME¹

One of the cherished dreams of every student of the Classics is a visit to Italy, preferably, of course, a long sojourn in which he can become familiar with the country in all its aspects, or, if that seems impossible of realization, at least a shorter visit during the summer vacation. When working and planning have brought the fulfilment of the dream within the realm of possibility, it is sometimes difficult to decide how one can most profitably spend the precious weeks or months taken with difficulty from the routine of everyday life. All know that there is in Rome an American institution that exists for the promotion of classical and archaeological studies, but to many little more than its name is known. It is for this reason, doubtless, that I have been asked to give, from my experience of two years ago, some account of the opportunities afforded stu-

¹This paper was read at the Seventeenth Annual Meeting of The Classical Association of the Atlantic States, at Rutgers College, May 5, 1923.

dents by the American School of Classical Studies in Rome.

The School has been in existence since 1895. In 1913 it was incorporated with another institution, the American Academy in Rome, founded to encourage the study of the Fine Arts (painting, sculpture, and architecture), and the Academy, as now constituted, consists of two Schools, the School of Fine Arts and the School of Classical Studies. They share the same building, and are both under the general charge of the Director of the Academy. At the head of the Classical School is the Professor in Charge, sent over annually from an American College or University. The Academy now occupies a new and modern building, well equipped, and has the advantage of possessing one of the most beautiful locations in Rome, just within the city walls, near the Porta San Pancrazio, and almost on the summit of the Janiculum. This is the highest elevation in Rome, and commands a view of the city and surrounding country which can nowhere be surpassed. In the little park which runs along the ridge of the Janiculum there has been set up a tablet bearing the lines of Martial in which he describes the view from the point (4.64.11 ff.):

Hinc septem dominos videre montes
et totam licet aestimare Romanam,
Albanos quoque Tusculosque colles,
et quodcumque iacet sub urbe frigus. . . .

'From this point one may see the seven sovereign hills, and take the measure of all Rome, and the Alban and the Tusculan mountains too, and every cool retreat that lies near the city'. Now all modern Rome lies spread out beneath one's gaze, with three at least of the seven hills easily to be recognized; beyond it is the Campagna, with the Alban and the Sabine mountains, in the background, and, farther to the north, the solitary mass of Soracte. The tourist who comes on Baedeker's advice to enjoy the marvellous beauty of this view as sunset approaches is amply repaid, but for the student who is privileged to live with it on familiar terms for months during the changing seasons it cannot fail to be a lasting joy and inspiration.

The Academy is built according to the Italian plan, around a cortile, or open court, with a fountain in the center, and contains the library, the lecture room, and studios for the art students, as well as apartments for two of the faculty, and rooms for the men who hold Fellowships in the two Schools and for several visiting students (as those are termed who do not hold Fellowships). The women Fellows of the Classical School (the Fellowships in Fine Arts are not open to women) have been accommodated in a wing of the Villa Aurelia, close by. This house, with its spacious garden, is also the property of the Academy, and is used as the residence of the Director. A building for women is one of the needs of the Academy, and I understand that plans are prepared for making changes in the Villa Aurelia to adapt it to this purpose, but, like many other things, they await the money to carry them out. Now of necessity most of the students must find lodgings in the various pensions in the city. To them the advantages of a location on the Janiculum are not

always so obvious, for it is on the opposite side of the city from the hotel and pension districts, and the car service of Rome is not noted for efficiency. But Rome is small in area, and walking is not only a possible alternative, but usually a pleasanter one. If one is really in a hurry it is always wiser to walk; if you have plenty of time you may wait for the uncertain tram to squeak and groan painfully up the road that winds back and forth to the summit of the Janiculum, with several stops on the way as it waits to pass cars coming in the opposite direction.

The School is open to graduates of any American College or University. Those who come from the Colleges and Universities which contribute regularly to its support pay no fees for tuition. For others the fee is one hundred dollars for the year. The faculty consists of two permanent members, Dr. A. W. Van Buren (who is also librarian), and Mr. C. D. Curtis, and two others who go over from America for the year, the Professor in Charge, and the Annual Professor. In addition, occasional lectures are usually given by two or three Italian archaeologists on their special work, and during the course of the year there are likely to be opportunities of hearing other American professors who happen to be in Rome. The work is intended to be of such a character that it may be accepted for graduate credit by American Universities. While knowledge of Italian is not a requirement of the School, it is a decided advantage to have at least an elementary knowledge of the language before going over.

In the work of the School it is realized that the unique advantage which Rome has to offer is not to be found in lectures and books, but in the place itself. Consequently every encouragement is given to students to become as familiar as possible with the city and the surrounding country. To give an idea of the actual details of the work, I think I can do no better than to sketch what took place during my year there.

Our work began on October 1, and during the first two months, when weather conditions are most favorable, much of our time was devoted to excursions and outdoor work, the regular lecture courses not commencing until later. Twice a week we had a trip, under Mr. Curtis's direction, to some point of classical interest in Rome, the Forum, the Palatine, or one of the Museums, with an informal talk to explain what we saw. Every Saturday we made a longer, all-day excursion, conducted by Dr. Van Buren, to some place outside of Rome, and in preparation for the trip we had a lecture the preceding day. Thus we kept in touch with the library and with our Latin authors, and our excursions were in no danger of degenerating into mere sight-seeing. Some preparation of this kind is essential if one is to get the most out of a visit to an ancient site; in fact the profit and the enjoyment of the trip are often in direct proportion to the amount of preparation that has been made. The few stones that remain from an ancient wall, the ancient columns built into a modern Church, or some of the other fragmentary and confusing traces of antiquity are without meaning and consequently without

interest to the person who does not bring with him the knowledge that interprets them, and, the greater this background of literary and historical knowledge, the greater will be the enjoyment.

In these weekly excursions we made our first acquaintance with the Campagna, with the Alban Lake and Monte Cavo, Lanuvium, Ostia, and Palestrina, climbing many a high point from which we could survey all the surrounding country, and getting a knowledge of geography that no maps can give. Several of the Etruscan sites, too, were visited—Veii, Cervetri, and Orvieto, with their ancient tombs. Each name calls up a host of pleasant memories, but there is not time to dwell on them now. For a few places which were not easily accessible otherwise we engaged a motor 'bus', but for the most part we went by train or tram, usually starting in the cold, dark hours of early morning in order to reach the station at the opposite side of the city at least half an hour before the time of leaving, a necessary precaution if one wished to be sure of obtaining a seat. Here those who did not live at the Academy had the advantage, for most of the pensions are quite convenient to the railway station. We travelled third class as a rule, and found it perfectly comfortable, as well as extremely cheap.

On these trips the classical interest was found not only in the material remains of the past, but now and then some incident or custom of the people recalled and shed light upon some passage of an ancient author—the primitive plow drawn by long-horned white oxen, the man in bare feet tramping out the grapes in a vat, the vines trained on elm trees, the crude little votive paintings placed in a Church to commemorate recovery from disease or escape from danger. The ancient pagan past in Italy is not found only in lifeless stones; much of it still lives in the customs and the beliefs of the present. The examples I have mentioned are obvious; by one who has a sufficient knowledge of the language to talk freely to the people much more might be discovered.

These trips that I have been describing and the reading in connection with them took up much of our time during the first two months, but not so much that there was no opportunity for independent exploration of the many fascinations of Rome—Churches, art galleries, and modern shops, as well as ancient remains. There is an endless interest in the narrow crooked streets of the older parts of Rome, and one is always coming upon something unseen or unnoticed before.

About the end of November the more formal lecture courses began, and continued till the latter part of March. We had two courses, each of two hours a week, one dealing with Epigraphy and Roman History, the other with Roman Private Life. Our work now more nearly resembled that of a Graduate School in this country, yet it differed in that it was constantly related to the actual objects with which the lectures dealt, instead of to books alone. We studied inscriptions *in situ* as well as in the volumes of the Corpus. While we listened to lectures on the early development of Rome, we sat on the steps of the Basilica

Iulia in the Forum, in full view of the places to which the lecturer referred. We were sent on expeditions to the Museums to look for portraits of the Emperors and become familiar with their features. In addition to these two courses, there was also given a series of six lectures on Greek Numismatics, and from time to time other lectures in English or Italian, as the opportunity offered.

Even during the winter, in the delightful Italian climate the weather was often fine enough to tempt one out to the Campagna or the hills, and the week-ends were purposely left free from lectures, to give an opportunity for longer trips. A list was posted of suggested walks and trips to be organized by groups of students themselves, now that we were familiar enough with the country to be independent of guidance. Among many delightful ones I take time to mention only one, that stands out conspicuously in my memory. Several of us, admirers of Cicero, were unwilling to leave Italy without seeing the birthplace of the orator. The distance of Arpinum from Rome is too great for a one day's trip. So we planned to spend three days in the valley of the Liris, taking in a number of other points in addition to the central object of our pilgrimage. We went first to Avezzano, devastated a few years ago by earthquake, and still a scene of desolation, then through beautiful mountain scenery to Sora and Isola, near which was the estate of Cicero's father, described so affectionately in the *De Legibus*. Then we passed on to Arpinum, with its ancient massive walls, to Aquinum, and finally to the famous monastery of Monte Cassino. It was in the latter part of February, when the sun was warm and spring had come in the valleys; yet the snow was still on the mountain tops and the air was cold and bracing in the hill country, the time when walking is a joy. Our party of seven were all good walkers, and we did as much as possible of our exploring on foot. The places we visited were away from the regular haunts of tourists, conditions were very primitive, and we were more an object of curiosity to the people than they were to us.

No visit to Italy can be complete without including Sicily, that loveliest of all islands. No regular Academy trip was organized, but those who wished to go were given an opportunity of making up their own parties. No description within the limits of my time can possibly do justice to all the charms of Sicily; so I must pass over the delightful two weeks I spent there at the end of March. We returned to Naples just in time to join the rest of the School in Pompeii, for our work had come to an end in Rome only to be continued in Pompeii and Naples. The whole School moved down there for ten days. About half of this time we spent in Pompeii, studying especially the various types of houses, and also many other details of private life, for which our course during the winter had been a preparation.

Then followed what was in many respects the climax of our year, a glorious month in Greece. Here again I shall not attempt to condense into two or three minutes an account that would require at least a separate paper

to do it justice. Suffice it to say that all our anticipations were fully realized. The advantages of visiting Greece in this way are obvious. The difficulty of the language makes it impracticable to travel in Greece without some sort of guidance; we had with us a man who spoke modern Greek fluently, and we had a congenial group, with greater unity of interests than is likely to be found in the ordinary party of tourists. In addition, we received many courtesies and much practical assistance from the sister institution, the American School of Classical Studies in Athens.

On our return to Rome in May the work of the year was practically over. Students began to scatter, usually going north on the first stage of their homeward journey, unless they were remaining in Rome to finish uncompleted work. But we found time to take two or three more short trips, and some of us tried in the little time that was left to fill in some of the gaps in our own experience. Here I shall merely mention Terracina, Horace's Sabine farm, and Corneto, with its marvellous painted tombs.

In this sketch of my own experience in Rome I have tried to answer the questions of those who wish to know what opportunities the American School affords for students. Now that Sabbatical years are coming into greater favor, and salaries have taken an upward turn, there are more teachers who are in a position to consider the possibility of spending a half year or a year in study. If one weighs the respective advantages of graduate study in an American University and of the same time spent in Italy, it seems to me that the latter has everything to recommend it. Perhaps there may not be as much to show afterwards in specific credits towards a higher degree, but there is infinitely more in inspiration and broadening of outlook. Nor is the question of expense such a serious one as is often supposed. Leaving out of consideration the cost of the ocean passage, which is high now, we may say that living is cheaper in Rome than in any American city; travel in Italy can be almost ridiculously inexpensive when one tries to be as economical as possible. Conditions are about normal again after the War, in so far as they affect the foreigner, and there is nothing to be feared by anyone who starts out with reasonably good health and a willingness to forego a few of the luxuries to which we in this country have become accustomed.

To many of us it has seemed a pity that the advantages of the Academy were not available in the summer, when so many more teachers and students could profit by them. A Summer School at the Academy has been talked of for a long time, and this summer the plans are at last to be put into effect, and a six weeks' course will be given. This course, with a little time spent in travel before and after, ought to be an ideal vacation for a classical student, especially for one who has not been abroad before. Friends of the School hope that the venture will prove a success, and that the Summer School will become an established institution. An objection that will immediately occur to everyone is the heat of the Italian summer. Of course summer is not the time to visit Rome if one has the whole year to

choose from, but anyone who can stand the heat of Philadelphia, for instance, as many do, need not be afraid to face that of Rome.

To my mind there is no place that better repays a long period of residence than Rome. While many other places have some single monument or object of study that far surpasses anything in Rome, e. g. the Acropolis at Athens, there is none that can compare with it in the inexhaustible variety of its interest. It has been continuously inhabited for more than twenty-five hundred years, and all the centuries have left their traces, from the earliest settlements antedating the time of Romulus right down through the ages. The tourist who spends a few days in hurried sightseeing may think he has seen all that is worth while, but anyone who has been there for a year is likely to go away with regret for the things left unseen. Nor is the interest limited to the city itself, for within easy reach are all the places associated with the early history of Rome, and many a spot connected with her great men. The Museums, too, with their great collections, will occupy much of the student's time. But in my opinion the greatest gain is the feeling of familiarity with the land itself and the resulting power to visualize ancient life in its proper setting. Photographs can reproduce fairly well a statue or a building, but no map or picture can give as adequate an idea of a whole stretch of country as can a walk along the Appian Way or the ascent of the Alban Mount by the old Roman road. It means much in after years, when the familiar names recur as one reads Vergil or Cicero, to realize that they are no longer merely names or spots on a map, but vivid pictures of the lovely Italian landscape—what matter if they bring with them a feeling of homesickness that can never be appeased except by another visit?

HIGH SCHOOL FOR GIRLS,
PHILADELPHIA

ETHEL L. CHUBB

REVIEW

The Homeric Catalogue of Ships. Edited, With a Commentary, by Thomas W. Allen, Fellow of Queen's College, Oxford. New York: Oxford University Press, American Branch (1921). Pp. xi + 191.

Recent discussion of the Greek Catalogue in *Iliad* 2 has resolved itself into a duel between Dr. Walter Leaf and Mr. Allen, and the stages of the controversy are worth recalling.

Dr. Leaf, in his book, *Homer and History*, with a combination of chaff and argument, ridiculed the view of the authenticity of the Catalogue, and the reality of its picture of ancient Greece, maintained by Mr. Allen in *The Classical Review* 20 (1906), 193-201, *The Classical Quarterly* 3 (1909), 81-98, and *Journal of the Hellenic Society* (1910), 292 ff. Dr. Leaf's book was received with much favor¹. It was an extraordinary masterpiece of destructive criticism (*Journal of the Hellenic*

¹For a review of it, by Professor Francis G. Allinson, see *THE CLASSICAL WEEKLY* 10.62-64 (December 4, 1916).

Society 36[1916], 103). It discredited the Catalogue for ever (Spectator [April, 1916], 553). Unitarians would never rehabilitate the Catalogue as a document of significance for the Mycenaean Age (Quarterly Review, No. 448, page 14). It appears to me that Mr. Allen has achieved the impossible, and that these paeans were premature.

The copious writings on the subject that were published last century relied on a system of criticism that has little vogue now, and has been recently abjured by Dr. Leaf himself. There were, of course, arguments special to the Catalogue, such as the prominence given to the Boeotians, the suspicion that as a Catalogue it must be Hesiodic, the inappropriateness of the phraseology to a marshalling of the forces at Troy, and so forth, and it must be admitted that the attack, conforming to the then spirit of Homeric inquiry, met with considerable success. Even some Unitarians agreed or doubted. But there were always a few, and these scholars of repute, such as Mure, Freeman, Monro, and Andrew Lang, who questioned the critical method employed, and refused to admit that the Catalogue was late and spurious.

The discussion was raised to a higher plane by Mr. Allen's papers. In these he used the results of recent archaeology and the growing interest in the topology of ancient Greece, and strongly reinforced the view that the Catalogue was genuine ancientry. That view also received strong support from a notable paper, *The Distribution of Mycenaean Remains and the Homeric Catalogue*, by Mr. M. S. Thompson, in *Liverpool Annals of Archaeology* 4(1911), 128 ff., which exhibited a close correspondence between the Greece of the Catalogue and the Mycenaean world as restored by archaeological exploration, and I call particular attention to it because no account of it was taken by Dr. Leaf, in his *Homer and History*, or by any of the reviews of that book that I have seen. The conservative view was further upheld by Mr. Wace, the present Director of the British School at Athens, whose knowledge of the conditions of prehistoric Greece is wide and minute, in *Whibley, Companion to Greek Studies*¹, 27, where he maintained that the traditional materials on which the Homeric list was compiled have their origin as far back as 1,200 B. C. Professor Ridgeway, in *The Early Age of Greece*, 1633, was another authority who broke away from the old attitude of dissecting scholarship. And, in short, there was a strong reaction against it.

Mr. Allen's present volume repeats, and develops and strengthens, his original view, and is a direct reply to Dr. Leaf, whose books, *Troy*², and *Homer and History*, were published in 1912 and 1915 respectively. In the former, founding on a careful personal examination of the Troad, its author pronounced the Trojan Catalogue to be good old stuff, and his demonstration has been generally accepted. In his later work, however, he came to a very different conclusion regarding the Achaean list. If with his right hand he had

exalted the Troas, with his left he now cast down the Achaeis of the Catalogue. But this, it may be noted here, was a remarkable change of front. In the first version of his edition of the *Iliad* (1886), page 37, he thought, in spite of several difficulties, that the Achaean part was old, "compiled in Achaean times, and carried with the emigrants to the coast of Asia Minor", and in his *Companion to the Iliad* (1892), 79 f., he was of the same opinion. "The Catalogue cannot be of late origin". It is "very ancient" and "a real gazetteer of Achaean Greece", which had "at the very beginning of Greek history obtained a canonical value". But in the second version of his edition of the *Iliad* (1900), 86-87, he receded from this position, and held that the document "originally formed an introduction to the Epic Cycle, and was composed for that portion of it which, as worked up into a separate poem, was called the *Kypria*. . .". In *Homer and History* he went further. The Achaean Catalogue is now, in Dr. Leaf's view, a fraud perpetrated by some graceless inhabitant of historical Greece, who flourished in the age of the Logographers and invented Mycenaean conditions of his own for the purpose of his forgery. He broke up the big kingdoms which Dr. Leaf reconstructs from Homer outside the Catalogue, and redistributed the areas, his objects, as stated by his creator, being to legitimate the old tribal system of Greece, and to give later Greece a share in the Troica, the glory of which originally belonged to the Achaeans alone.

In regard to this latest theory there are initial difficulties which must raise a doubt in many minds as to its soundness. It is not easy to see how this determined fabricator, flouting the tradition and working on the basis of the political conditions of his own day, could make a Catalogue which proves to be a close reproduction of the old and forgotten Mycenaean world; how his fabrication at once obtained canonical authority as "the Domesday Book of Ancient Greece"; how he was able to fake it into the *Iliad*; how, considering the great purpose he had, he came to fake it in with no better introduction than *Iliad* 2.362 ff.; how this radical redistribution of ancient glories could be made at so late a date without any trace in literature; how Athens, for example, or Ionia could be satisfied, without loud protest, with their poor portions in the new enumeration; and, above all, in whose interest this was done—for surely it was not done for the mere amusement of the forger.

The initial doubt is greatly strengthened when the demonstration is examined in detail, for almost every proposition in it invites contradiction by its sheer novelty. I have myself dealt with most of them, and venture here to enumerate my papers for the convenience of any one desiring a complete view of the controversy. Mr. Allen, on page 21 of the book here reviewed, refers to some of my articles: *Leukas-Ithaca*, *Journal of the Hellenic Society* 34 (1914), 227 ff.; *Beati Possidentes Ithakistae*, *Classical Philology* 12 (1917), 132-142; *The Dominion of Peleus*, *The Classical Review* 30(1916), 184-186; *The Assembly at Aulis*, *The Classical Review* 31(1917), 7-9, 37-39; *The*

¹This book was reviewed by Professor John A. Scott, in *THE CLASSICAL WEEKLY* 6.125-126 (February 15, 1913).

Kingship of Agamemnon, *The Classical Quarterly* 11 (1917), 146-153; *The Military Roads of Agamemnon*, *The Classical Review* 32(1918), 169; and Scheria-Corcyra, *Classical Philology* 13(1918), 321-334, 14 (1919), 97-107. He names also my review of Leaf, *Homer and History*, *The Classical Review* 30(1916), 80-83. To these add Παλόχρονος Μυκήνη, *The Classical Review* 32(1918), 1-9; Amyntor in the *Doloneia*, *The Classical Quarterly* 10(1916), 121-123, and *The Scheria of the Odyssey*, *The Classical Quarterly* 13(1919), 4-11, 57-67. See also two letters from Dr. Leaf and my reply: *The Classical Review* 32(1918), 87, 135, 199-200. Dr. Leaf's latest contribution to the controversy, *The Homeric Catalogue of Ships*, *The Classical Review* 36 (1922), 52-57, will be referred to later.

I cannot of course repeat the examination of Dr. Leaf's theory here, but I will collect the principal points in it, for, when one merely surveys the various propositions which are essential to it, one feels that success with such a hypothesis is more than any scholar can possibly expect. It accepts Dörfeld's Leukas-Ithaca notion. It involves the impossibility of the existence of a Mycenaean Corinth—a point to which I shall return—and embodies views of the climate and the agriculture of the Corinthia which I ventured to think, and which Mr. Carl Blegen, of the American School at Athens, has shown, are quite mistaken. It requires that Agamemnon be accepted as Emperor of all Greece and the islands, which simply cannot be proved. I have argued that the Homeric passages prove that he was not. As a help to the conclusion it is suggested that the Emperor had made or succeeded to a system of military roads throughout Continental Greece, but it is admitted there is no evidence of their existence. Even the war between Argos and Thebes, which Dr. Leaf accepts as historical, implies for those principalities a measure of independence which is inconsistent with the supreme dominion of Mycenae. Argolis, we are to believe, was always for political purposes an inland territory like Arcadia, with its only communications by land. Diomedes is no king, and his position and character are not what they seem and have always been taken to be. The rulers of Mycenae, although holding the Isthmus and able to strike an invader on the flank or in the rear by sending troops in ships across the Gulf, are said to have been in terror of the North. The gathering-place of the Achaeans was Lemnos, not Aulis. The terrors of the Euripus were all but prohibitive of navigation through it. Physical conditions in Greece three thousands years ago are assumed too lightly to have been much what they are to-day. Principles of a novel nature, and quite unacceptable, are formulated, as that a fleet, to be of use, must be kept together; that two hostile strongholds could not exist on opposite sides of a great plain area; and that an impregnable fortress must have a deadening effect on the views and the ambitions of its owners. There is a most disputable statement of the comparative advantages of land and sea carriage. Commerce by way of the Isthmus is reduced to a minimum; it is interest-

ing to contrast Mr. Blegen's conclusions as to active trade between North and South and between East and West (see *The American Journal of Archaeology* 24 [1920], 1 ff., and my note, *Prehistoric Corinth*, *The Classical Review* 36[1922], 195). The tradition is rejected not only in regard to Ithaca and Corinth, but also as regards Taphos and Corcyra. One passage in Homer has to be rejected altogether without reason; another must be rearranged. I am quite at a loss to understand how the reviewers could accept these most debatable propositions, and welcome the new theory which is based on them.

I find no such difficulty with Mr. Allen's reply. His method is to examine most carefully the passages in the Catalogue relating to the various nations or tribes, one by one, and to weigh all available evidence impartially. He has ransacked Greek and Roman literature of every age to obtain this evidence, and frequently supplements it by illustrations and analogies from other countries. He relies on archaeological results and geographical facts, and avoids speculation and rash inferences. And he closes every round, so to speak, with a knock-out blow in the shape of the query, *Cui bono?* If the account of any nation is an invention, in whose interest was the forgery perpetrated? That is a question that has to be answered in every case, and in the great majority of the entries in the Catalogue no answer is forthcoming. Altogether, Mr. Allen's book is a most satisfactory one. There are points in it, of course, regarding which an individual reviewer will differ. For example, many will prefer Mr. Frank Brewster's elucidation, in *Harvard Studies in Classical Philology* 31(1920), 125-166, of the Odyssean passage regarding the position of Ithaca. But all will find, I think, Mr. Allen's method and his appreciation of the available evidence unimpeachable.

In illustration of the two modes of procedure, the case of Thessaly may be taken. We have first Dr. Leaf's rapid sketch of his new view, not apparently backed by any personal acquaintance with the terrain, and starting from unwarranted assumptions, as specified in the paper in *The Classical Review* 30(1916), 184-186. Mr. Allen relies on a statement, quoted on pages 139-140 of his book, by Mr. Wace, who speaks after personal exploration and minute knowledge of the country, and who gives these conclusions: "... a review of the Homeric geography of Thessaly impresses us with a great sense of its reality". "The baronies <of the Catalogue> are the natural divisions of the country". "This is a perfectly sane and intelligible division of Thessaly". In their work, *Prehistoric Thessaly* (1912), 254, Note, Mr. Wace and his collaborator, Mr. Thompson, commend Mr. Allen's treatment, and add that "the views of Niese", the author of the principal of the early attacks on the Catalogue, "on the Thessalian section of the Catalogue imply that its author was a fool". I have myself heard Mr. Wace, in a lecture given at St. Andrews, identify one after another of the Thessalian sites. M. Sartiaux's *Troie*

¹For a brief notice of this paper, *Ithaca: A Study of the Homeric Evidence*, see *THE CLASSICAL WEEKLY* 15.39.

(1915), 166f., may also be referred to, as regards such identifications, and the correspondence of the frontier in the Catalogue with that ascertained by archaeological inquiry. But, besides the support from archaeology, we have Mr. Allen's own examination of the geographical and political conditions of Thessaly, with references to all periods, and which ends (141) with the usual demand for a motive on the part of the supposed forger. In whose interest was the forgery? I quote Mr. Allen again (141): "That they <the people of historic Thessaly> did not forge the Catalogue is obvious—they fought against it". That the Larissaeans or Pharsalians left Achilles at Trachis "shows they found the Catalogue intangible". Whom are we to follow? The materials for a decision are now abundant, and any one can judge for himself. But let it be borne in mind, by anyone who is disposed to the view that the Catalogue's distribution of the Thessalian area is unreal, that he has to argue against scholars with unrivalled knowledge of all the local conditions.

To complete this account of the controversy it is necessary to mention Dr. Leaf's paper, *The Homeric Catalogue of Ships*, in *The Classical Review* 36(1922), 52-57. I need, however, refer to only one point in it, the question whether Corinth, that is, the site of classical Corinth, was occupied in Mycenaean times. Dr. Leaf's views on that point, published in *Homer and History*, were expressly refuted by Mr. Blegen in the *American Journal of Archaeology* 24(1920), 1 ff., but in Dr. Leaf's article Mr. Blegen's essay is not mentioned. Dr. Leaf cannot have seen it. He would have learned from it that the reason why a number of sites in the vicinity of Corinth have not, as he says, yielded Mycenaean remains, is that they have not yet been excavated! He would also have seen that Mr. Blegen has shown that there was effective Mycenaean occupation of the Corinthia, and that there was active commerce, by way of the Isthmus, between North and South and between East and West. Mr. Blegen's picture of the Corinthia in Mycenaean times is complete and instructive, and his essay is of the first importance in the controversy, as Dr. Leaf makes a cardinal point of the non-existence of a Mycenaean Corinth.

So the matter stands. It is now the turn of Dr. Leaf and his followers. We await their reply to Mr. Allen, just as we are waiting for a statement from the Leukadists on Dörpfeld's theory. Not that we expect anything new from the latter; their facts and arguments seem all to have been presented, and they fail to convince. On the Catalogue, too, as a whole the materials for a decision are available, and it is for those who still maintain its spuriousness to make the next move. The Unitarian regards Mr. Allen's book and Mr. Thompson's paper as of the very greatest value to his cause. They prove that the world of which the poet wrote was a real world, and that the gazetteer of Greece which he embodied in the *Iliad* is a genuine and accurate description. If there are discrepancies between it and the rest of the poem, we must bear in mind what Mr. Allen says (117), that "... though

the Catalogue is a precise document, the statements that can be gathered from the body of the poem are capricious, and depend on the events the poet chooses we shall hear told". That is a consideration of a kind that the criticism of the nineteenth century took little account of.

ST. ANDREWS,
SCOTLAND

A. SHEWAN

FIRST SUMMER SESSION AMERICAN SCHOOL OF CLASSICAL STUDIES IN ROME

A new and not unimportant contribution to education was the First Summer Session of the American Academy in Rome, completed on August 18, 1923. There were five students from the United States—one from Washington, D. C., one from the State of Washington, two from Wisconsin, and one from New York City. Dr. Grant Showerman, of the University of Wisconsin, was the resident professor in charge. The course consisted of lectures, research work in the excellent library of the Academy, field work in the actual ruins, numerous excursions to near-by localities, observations and criticism in the numerous galleries and museums within the city itself. A great deal was attempted, if anything, too much. It was not merely archaeology, although a great deal of archaeology was studied; it was not merely a course in art, though Ancient Egyptian, Greek, and Roman Art were studied, and great emphasis was laid on the Renaissance Art; it was not literature merely, though the literary masterpieces of many languages, Greek, Latin, French, German, Italian, and Swedish, furnished priceless data; it was not merely history, though historical data from the earliest records to August, 1923, were perused. It was a sympathetic, rather poetic appreciative interpretation of the value and function of Rome in the world-life. Dr. Showerman's great purpose seemed to be to make the students love Rome by knowing Rome.

The Session closed with a written examination and each of us went down from the Janiculum Hill, with the consciousness that it had been good, very good for us to be there.

ERNEST DANIELS
BOYS' HIGH SCHOOL, ST. FRANCIS COLLEGE

A SERVICE BUREAU FOR CLASSICAL TEACHERS AMERICAN CLASSICAL LEAGUE

The American Classical League has established at Teachers College, Columbia University, a Service Bureau for Classical Teachers. This step is made possible by a special fund granted to the League and by the financial assistance of Teachers College. The experiment as now planned will cover a period of two years. The work will be organized and managed by Miss Frances E. Sabin, with the aid of an informal committee of cooperating teachers and other persons. The aim of such a professional center is to serve as a clearing-house for the exchange of ideas on the teaching of Latin and Greek in the Secondary Schools. Its activities will include (1) collecting and arranging, for inspection and study, such material as may prove of value to classical teachers and other persons interested in the study of the Classics in the Secondary Schools; (2) distributing certain parts of the material listed above; (3) conducting a correspondence department for an exchange of ideas, in general with teachers, principals, superintendents, in particular for answering questions from young teachers.

Detailed announcements will be issued as the work progresses. Meanwhile, letters addressed to Miss Frances Sabin, Classical Service Bureau, Teachers College, will receive attention.

FRANCES E. SABIN

THE CLASSICAL READING LEAGUE OF NEW YORK STATE A NEW DEPARTURE

To The Classical Reading League of New York State attention has been called in *THE CLASSICAL WEEKLY* from time to time: see 9.223, 10.133, 13.8, 15.79.

Mr. J. P. Behm, President of The Classical Section of the New York State Teachers' Association, the organization under whose auspices The Classical Reading League is conducted, has sent to me an outline of a proposed plan for University credit for work done under the auspices of The Classical Reading League. The term "University", in the foregoing sentence, means, I take it, 'University of the State of New York'. The University of the State of New York may be described in other terms as the Department of Education of the State of New York.

The proposals run as follows:

(1) There shall be a Committee of three, selected from among the classical staffs of the Colleges and Universities concerned in the maintenance of The Classical Reading League. This committee shall outline general policies and shall formulate courses for credit, it shall have supervision over all the arrangements for courses designed to receive credit.

(2) As a basis of discussion, it is recommended that (a) the ground to be covered in any such course in a Latin or a Greek author shall not be less in amount than 100 Teubner pages;

(b) courses shall be offered every year in Latin: in Cicero, Vergil, another Latin poet, another Latin prose writer, and the biographies of Caesar and Cicero, grouped in one course;

(c) courses shall be offered every year in Greek: first year Greek, second year Greek (Xenophon's *Anabasis*), third year Greek (*Iliad*);

(d) a fee of not less than \$10 shall be required of all candidates as a condition of registration; all such fees shall be used for defraying necessary expenses of The Classical Reading League, in particular for compensation to the examiners for services actually rendered;

(e) a final date shall be set by the committee for registration;

(f) papers shall not be set in courses for which fewer than ten candidates are registered.

(3) If the proposals outlined above shall be approved by the University of the State of New York, the examination papers in these courses shall be printed by the University of the State of New York, and shall be sent out in connection with the regular Regents' Examinations in June of each year, to every School from which a teacher has been registered for a course. The teachers shall take these examinations under the supervision of the principal, on days and at hours specified on the sealed envelopes containing the question papers, under the standard Regents' regulations. The papers, when submitted to the principal, shall be enclosed in special envelopes provided for the purpose, and shall be transmitted by him to the Department of Education in the box containing Regents' answer papers. From the Department these papers shall be forwarded to the respective examiners in charge of the courses. The examiner, after rating the papers, shall return them to the Department of Education, where the standings shall be recorded and filed.

(4) On the completion of not less than four courses a candidate shall receive from the Department of Education a credential certifying to the candidate's superior training as a teacher of Latin or Greek, as the case may be.

It should be understood that the credential mentioned would not be a license to teach; but it would doubtless be of distinct value to a teacher as indicating exceptional equipment for undertaking activities in the classical field. Promotions and larger salaries would naturally accrue to teachers winning such credentials.

CHARLES KNAPP

MR. ALBERT MANSBRIDGE AND THE CLASSICS

The American Classical League is circulating a very interesting and important letter, from Mr. Albert Mansbridge, founder of the Workers' Educational Association of Great Britain, and Chairman of the World's Association for Adult Education, concerning the value of the Classics, from the point of view of "working men and women".

The letter runs as follows:

"... it has been continually thrust upon me as the result of practical work united with observations that those who succeed best in awakening an interest among them <working men and women> or in satisfying the interest when it is awakened, are men and women who have taken the Classical Schools at either of our great Universities. . . .

This being so, it naturally follows that, since high ability is confined to no one class or experience, the children of working men and women who have the ability and desire should have the opportunity to pursue classical learning. This implies that there should be scattered through the community a number of teachers who are able, not merely to impart the beginnings of Latin and Greek, but who are able to perceive and to estimate properly the minds and capacities of their students.

In every community there must be a sufficient proportion of individuals who are able to adopt a larger view of life, and the best instrument for the development of this in our time has undoubtedly been classical education. If a people is given over to organizing its education on vocational and occupational lines, it will, in the long run, fail to reap the highest advantages.

Thus it is clear that the Universities and Colleges of the country should on no account fail to develop and sustain an efficient classical department or school.

In conclusion I may say that in addition to my experience among working men and women I have sat upon several Governmental Educational Commissions, including that which reported some three years since on the Teaching of Modern Languages. The testimony of the witnesses before the Commission appeared to be unanimous that, whether for the purpose of high business or for the actual study and teaching of modern languages, that man was best who had had a preliminary classical training".

CHARLES KNAPP